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nals cited are decidedly of the opinion that crime is not a form of insanity; that is, five out of the six are of this opinion.

The Restoration of the Criminal, a sermon by FREDERICK H. WINES.
Springfield, Illinois, 1888. pp. 22.

This sermon has more than usual value, not only for the ideas it contains, but for the facts and the confidence that may be put in them, inasmuch as the writer is the one who gathered the criminal statistics for our census of 1880. The majority of people take an optimistic or pessimistic view of crime according to their temperament, and either think that nothing can be done to stay the rising tide of crime; or else everything is done that can or ought to be. In either case they suppose that it is a matter for the government to deal with, and that private citizens have no call to waste any of their time in considering it. Many do not know how many prisons there are in our country, nor the cost of them to the community. At the time of our last census, in 1880, in all our prisons there were nearly 60,000 prisoners, and in addition 11,000 inmates of juvenile reformatories, who are virtually prisoners. Nearly ten thousand were sentenced for life, or for terms exceeding five years; they are a small fraction, and aptly compared to prisoners of war. The cost of maintaining our prisons, which is estimated at fifteen millions a year, is but a small portion of the cost of defending property and life. To this must be added another fifteen millions annually for keeping up our police departments. Then we have to maintain the ponderous and expensive system of courts. What proportion of this expense is criminal is difficult to say; but what those courts, with all their officers and employes cost us is beyond computation. Nor can the cost of the successful depredations of criminals be reckoned. We know that many individuals live by crime. Crime has its capitalists, its officers, and even legal advisers. The worst of all is, that crime is increasing in this country out of proportion to the growth of population. An examination of the reports from State prisons shows that at the present time there are over one third more convictions for high crimes in proportion to the population than there were twenty years ago.

What is the real end sought in establishing a prison? Some say: to punish crime; some, to protect society; some, to deter others from committing crime; some, to reform the criminal. There is an element of truth in each of those answers. There is a weak sentiment in society, that punishment has no place in the criminal code. We must not oppose administering justice in the spirit of retaliation in such a way as to impress others that we do not recognize the essential evil-desert of wrong-doing. At the same time, it must be admitted that the impossibility of measuring guilt in specific criminal acts, and the failure of all attempts to overcome evil with evil, have gradually changed the current of human thought, so that retaliation is not any longer the basis of an enlightened criminal code. As to protection, society has the same right as any individual in it. Fear has its legitimate use as a motive to human action. He who cannot be made to fear the consequences of evil-doing, is wrongly constituted, possibly insane, certainly void of conscience. Yet the deterrent influence of punishment upon those who experience it is greatly exaggerated. There is in human nature a propensity to self-destruction, or reckless disregard of consequences that impels men to run terrible risks to gratify passions, particularly those which are unlawful and injurious. No degree of severity will ever put an end to crime. The prison protects as long as the criminal is there; in a sense, it is a substitute for death and for banishment; but here the only sure protection is imprisonment for life; but no government will ever authorize its indiscriminate application to all grades of offenders, no matter how incorrigible they may be. There are many, even among

the officers of prisons, who oppose imprisonment for life of any man, however heinous his crime, on the ground that it deprives him of hope and reduces him to a condition resembling a living death. Further, we have no right to commit any one to a prison in which the discipline is not essentially reformatory. The worst man in liberty may fall under good influences and be changed; but to put him where influences are wholly bad, cannot be justified, especially where the sentence is for life. In any reformatory system the co-operation of the prisoner must be had. The strongest sentiment in his breast is the hope of release, and the indeterminate sentence makes the best use of this sentiment. The prisoner should be told that the date of his liberation depends upon himself, and the experienced prison officer is the one to decide this. The difficulties here are no greater than in the care of the insane. The utterly incorrigible should be put where they can do no harm as violators of law, or as teachers or examples to the young. Methods for the repression and prevention of crime should be Christian and scientific.

The Criminal, by HAVELOCK ELLIS. New York, 1890. pp. 337.

The author modestly says, that he believes there is nothing original in his book; that it simply represents a very large body of intelligent opinion in many countries. He has, however, in the introduction and conclusion well stated his own belief, resultant from a study of many and different sources. This book treats of those questions which have to do with the criminal as he is, and with society in relation to him, taking up also the practical social bearings of such studies. There are six divisions of criminals: the political criminal, criminal by passion, insane criminal, the instinctive, the habitual, and the professional criminal. The political criminal is the victim of an attempt, by a more or less despotic government, to preserve its own stability. The aims of such a criminal may be anti-social; he may try to overthrow a certain political order, which may itself be anti-social. Lombroso calls him "the true precursor of the progressive movement of humanity." From the scientific point of view, the use of the word crime to express a difference of national feeling or political opinion is an abuse of language. The criminal by passion is generally a man of wholesome birth and honest life, who under the stress of some great unmerited wrong has wrought justice for himself. For instance, if his wife be grossly insulted, he makes an attempt on the life of the offender. This species of criminal never becomes a recidivist; his crime is a solitary event in his life; he is not, therefore, dangerous to society; but he is not of advantage to society when in a moment of passion he commits his crime, and he must not complain if he produces a social reaction. The insane criminal is one, who, already in a condition of mental alienation, commits some serious anti-social act. Instinctive propensity to crime is called "moral insanity," but "instinctive criminal" is a better term; such an one is a moral monster; he does not possess guiding or inhibiting social instincts as an antidote to his strong sensual and self-seeking impulses. There is the occasional criminal, of whom weakness in resisting temptation is the chief characteristic. The occasional criminal, aided by neglect on the one hand and by the prison on the other, can develop into a habitual criminal; and by gradual steps the habitual criminal can become the professional criminal. Thus in the thefts in the Parisian shops, the Louvre and the Bon-Marché, the experience of the police shows how it begins: A woman, rich or well-to-do, buys a number of things and pays for them; but without asking permission, she takes some little, almost insignificant object, a little ribbon to fasten a parcel, a more commodious paper bag. No one will say that she is stealing. But she is observed, for one expects to see her again, some time after, taking as she walks along a flower, worth five cents say. A little later